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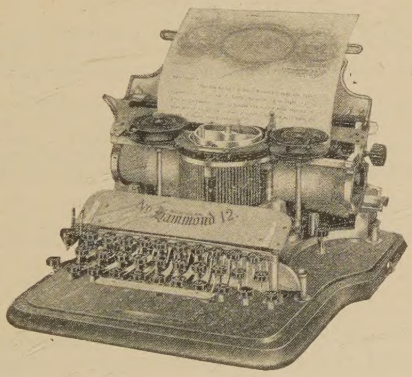

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THE EFFICIENT CHURCH AND CURRENT PHILOSOPHY.

ASSISTANT PROFESSOR DOUGLAS C. MACINTOSH.

THE Christian Church is an organization for the propagation of the Christian life to all mankind. It is involved in the very idea of such a church that it should at least aim to be efficient. If a church is not concerned to be an efficient means toward the highest human welfare as end, it is not a *Christian* church, no matter what its creed or form of organization. It may have many wheels of organization, but there is no living spirit within the wheels. It may have a name to live, but it is dead. It is a worthless tool, a castaway.

That is the efficient church which succeeds in strengthening the motives that make most effectively for social welfare, for life abundant. It must train humanity to regard every individual as an end, and never as a mere means. It must train the individual to regard his own welfare as no more important as an end than the welfare of any one else, but to regard as of primary and constant concern his own efficiency as a means to human welfare. It must thus work primarily for the Christian character of the individual and of society, and must train humanity to do the same, as the surest way of promoting human welfare; for he who makes men actively Christian multiplies his efficiency for the world's well-being by the number of persons he brings into co-operation with himself.

But if men are to act *always* so as to place considerations of character above considerations of immediate happiness, they must believe that the good character of any and every individual is always under all circumstances a more important consideration

than any other sort of welfare that can come to humanity. Now there are innumerable instances where such unlimited potency for human welfare cannot be ascribed to the moral character of an individual, except on the assumption of immortality, and where, consequently, disbelief in immortality would logically lead to considerations of character being sacrificed to considerations of happiness. This postulate of immortality, in turn, is essentially religious. It implies an attitude of confidence toward the reality upon which we are ultimately dependent—a confidence which, when it becomes explicit, can be satisfied to interpret that ultimate reality only in terms of unselfish love. In other words, not only does social welfare require Christian morality to conserve it; that Christian morality itself needs to be conserved by the faith of the Christian religion.

And faith requires theology. Ideas are instruments for the making of impulse more efficient. So it is with any theology that is worthy of the name Christian. It is a product of faith, to be sure, but it is not a mere by-product; it is produced to serve a purpose, and that purpose is the control of religious impulse so as to make it in the highest degree efficient in the service of that morality which makes for the true well-being of society. Thus we find Christian morality to be essential to social welfare, Christian faith necessary to Christian morality, and Christian theology requisite to Christian faith. A theology which will *work* practically is indispensable to the efficient church.

But is the right of the church to use these means of making herself efficient allowed to go unchallenged? By no means. There are some who criticize Christian morality; there are more who question Christian faith; there are still more who object to Christian theology. Now the would-be efficient church must take account of the situation confronting it; it must deal with modern thought in its popular and widespread forms; but first of all it needs to take account of modern thought in its most careful and comprehensive form, viz., philosophy.

Let no one think that the tension between philosophy and the church has been entirely relieved. One seldom if ever finds them quarreling nowadays, but this does not mean that they are living harmoniously together in a state of matrimonial happiness; on the contrary the quarreling has ceased just because they have

been divorced. It may be that the church watched the philosopher with too jealous an eye, and perhaps the philosopher was too impatient of this seeming menace to his freedom; but there can scarcely be any doubt as to the fact of the separation. To be sure philosophy grants the church a certain niggardly alimony and allows her to keep the children, but the two can hardly be said to be at present even upon speaking terms. Is it too late to seek to bring about a reconciliation?

Nothing can be accomplished by the silencing of criticism. The church has the right to criticize philosophy, and philosophy has the right to criticize the church and its theology, provided always and in both cases that the criticism be intelligent and that it be accompanied by an equally intelligent appreciation. But the grounds of mutual distrust are deep-seated and far-reaching. It is not simply that some of the conclusions of philosophers are distasteful to the church, or that some of the teachings of the church seem unacceptable to philosophy; the trouble is that the method of each is more or less objectionable to the other. What philosophy has against the church is that it is too dogmatic, and especially that it dogmatizes within the domain of science; what the church has against philosophy is that it, too, dogmatizes, particularly within the territory of religion. Now these charges do not contradict each other, and there may very well be much truth in both contentions. At any rate an examination of the counter-accusations would seem to be the most promising course for bringing about the desired reconciliation.

Let us first ask what ground there is for the charge that the church is given to overmuch dogmatism, and this even within the sphere that properly belongs to science. Now it is doubtless a fair question whether the church may not be too dogmatic, even within the sphere of religion; but it must be admitted at the outset that wherever there are facts to be described and classified, there, unquestionably, lies the legitimate field of scientific research. And untrammelled freedom of investigation is the vital breath and native air of science. But it has been the almost habitual mistake of the so-called Christian church that she has feared and sought to discourage free investigation. When Galileo, in order to save his life, was compelled to disavow his honest scientific conviction, it was no accident—nor when Giordano Bruno was

burned at the stake. He who thinks so will find food for further thought in what has been called the "history of the warfare between science and theology," but which might with perhaps greater justice be called the history of the struggle of the human mind for emancipation from the tyranny of a church dogmatizing within the rightful domain of empirical investigation.

Today the church's jealousy of science manifests itself in the widespread tendency to volunteer the religious explanation as a substitute for the scientific, whenever the latter is temporarily left incomplete. Now this theistic or religious explanation may be true enough with reference to the event still lacking scientific explanation, but it is probably equally true of the event which science has already explained, and in any case the offering of the religious explanation as a substitute for the scientific is resented by the scientist and the philosopher alike as a piece of dogmatic impertinence on the part of the church.

There seems to have been on the part of the church a chronic blindness to the distinction between what is essentially a matter of religious faith and what is simply a matter of traditional opinion, concerning which descriptive sciences are entitled to speak. This probably accounts in large measure for the unreasonable dogmatism that has often characterized ecclesiastical utterances, even within the realm of religion. Tertullian was by no means the last ecclesiastic who considered that there was special merit in compelling one's self to believe the absurd. Indeed faith has often been held to consist in believing by an act of will in spite of the revolt of reason and common sense. The church has utterly failed to realize to what extent reasonableness of religious belief is a religious need, just as she has often assumed that the disinterested pursuit of science is due to a subtle, anti-religious impulse, which is to be counteracted, not satisfied. The effect has been to foster among the scientifically-minded the impression that the church's practical interest is anti-intellectual and that its values will not stand the searchlight of scientific criticism. Even to-day there remains far too much of the old cleavage between the believers on the one side and the thinkers and investigators on the other. Even yet it is by no means uncommon to find pious Christians speaking contemptuously of science, and perhaps there never was a time when so many col-

lege students and men of science were in doubt and difficulty with regard to even the fundamental affirmations of vital religion.

Now of course it is possible to explain the motives which have led the church to take up the more or less obscurantist attitude which we have described, and the explanation constitutes in some measure the excuse; but it is not a case where to know all is to forgive all. At the best it has been the faith of the church in the value of her possession, and her consequent distrust of those who have seemed not to appreciate the worth of the Christian evangel; at the worst it has been the church's lack of faith, her fear lest some new truth should undermine the foundations of the Christian religion.

But it is not only in the form of obscurantism that the church has committed dogmatic transgression. There has sometimes been an unfair manipulation of philosophy in the effort to make it immediately serve the apparent interests of the church. This was the great fault of scholasticism, but we do not need to go back to the middle ages for our examples. The same thing reappears whenever with undue haste a new and half-understood philosophical system is heralded as a complete vindication of the doctrines of the church. This was done by Mansel and others with respect to the Kantian agnosticism, by the Right-wing Hegelians with reference to Hegel's philosophy of religion, and more recently by some with reference to pragmatism. Altogether, then, there seems to be considerable ground for the contention that the church has been unduly dogmatic.

But we must also examine the counter-charge which the church prefers against philosophy, viz., that it dogmatizes within the territory of religion, that it would substitute for the traditionalistic dogmatism of the church the speculative dogmatism of the solitary thinker. To the church much of the content of philosophy and current thought seems not only very far from being firmly established, but at the same time distinctly hostile to some of the most vital convictions; she objects therefore to accepting the so-called results of philosophy on the bare authority of the philosopher, especially when those "results" seem to involve an encroachment upon the rights of religion.

Modern philosophers themselves have generally recognized the justice of this contention in so far as it made against the older

dogmatic naturalism, especially in its materialistic form. Philosophy—and religion, too for that matter— must give full right of way to the empirical sciences, not only in the realm of nature but even in the realm of ethics and religion; but when the scientist turns philospher and goes beyond the limits of empirical verification in order to cast discredit upon the essentials of morals and religion, the church is justified in rejecting his fatalistic and atheistic conclusions as merely the dogmatic expression of individual opinion.

But what shall we say of the "new realism," which, phœnix-like, has just arisen from the ashes of the older materialism, long since consumed by the fires of the critical philosophy and idealism? This new realism, which is "the very latest" in philosophy, on the basis of a keen, destructive criticism of idealism, concludes that there are objects without subjects, that things continue to exist when they are not known by any one. Now it may very well be that criticism will refute idealism, but that does not mean that realism will thereby be established. Even if it be granted that we do not know that things cannot exist without being known, it does not follow that we know that they can, much less that they do, so exist. Things may not be mere ideas, and yet it may possibly be that they never exist apart from the experience of some conscious subject which knows them. To conclude immediately to the contrary is unwarranted metaphysical dogmatism.

But objection may also be justly made from the religious point of view against the dogmatic agnosticism of certain types of philosophy. The dogmatism of absolute scepticism has been recognized ever since the days of Plato; to deny the possibility of all knowledge is to affirm the possibility of some knowledge. But when modern Spencerian agnosticism asserts that the only legitimate object of religious worship is unknowable, it can be shown to be a dogmatic transgressor. Apart from the common idealistic criticism that to know an object to exist and to be unknowable involves a contradiction, it is very evident that it is illegitimate dogmatism to assert that an object by presupposition transcending sense-experience cannot be known in any way, simply because it cannot be known through the descriptions of the so-called phenomenal sciences. The knowledge of God which religion claims may be valid for all that science has to say. The

judgments of faith may be true, even if their verification does not fall within the scope of purely descriptive science. When agnosticism becomes dogmatic it becomes unscientific as well as irreligious.

There is another type of religious agnosticism which may almost be said to be for the moment the prevailing view in the philosophy of religion. Harald Höffding is one of its ablest and best-known representatives. This philosopher, in view of the fact that the ideas of religion are ideal constructions formed by the help of analogy based upon human experience, concludes that no idea we can frame concerning God, not even that of personality, gives us true and valid knowledge; religious ideas are merely symbolic or poetical expressions of religious feeling. Now this agnosticism, while more critical than the older form, is still evidently dogmatic. The idea of superhuman personality as applied to God can indeed be set aside as not objectively valid, if it be assumed with Höffding that "our highest knowledge must suffer an entire transformation" before it can have ultimate validity; but such begging of the question is dogmatism, pure and simple.

There are also certain agnostic or sceptical conclusions claiming to rest upon the principles of modern pragmatism, but which, even from a pragmatic point of view, are as dogmatic as they are destructive. For example, one may cite the modern dogmas that all truths are mere temporary makeshifts that are sure to be superseded in the course of time, and that while religious ideas are functionally valuable they do not furnish valid knowledge of objective reality. Aside from all further detailed criticism of such statements, when it is stated universally that there is no universal truth, and when it is asserted that judgments which we must make in order to live the kind of life we ought to live, although they have never been disproved on other grounds, are nevertheless not to be regarded as objectively valid, simply because the practical value of the judgments can be taken as explaining the motive of the person in making them, the arrant dogmatism must be felt by all.

But besides dogmatic naturalism and dogmatic agnosticism there is in much contemporary philosophy a dogmatic gnosticism to which the church may justly take exception. This manifests itself in modern idealism, especially in its absolute or Hegelian

form. This Hegelian philosophy professes to arrive at a truer knowledge of God by pure speculation than any positive religion has reached by means of religious experience; in other words, it claims to arrive at the highest religious truth by a non-religious process. As in the case of historic gnosticism it separates between the philosophical knowers and the mere believers. Philosophy is the truth; religious ideas are very inadequate approximations to the truth.

Now Christianity has the right to be critical of any metaphysical system, with its implied religious world-view, which is avowedly constructed without giving any special recognition to religious experience, and above all to the Christian experience of salvation. If a man thinks that without dependence in any way upon religious experience he has knowledge of the objects of religion, he knows not yet as he ought to know. Apart from the postulates of an ethico-religious faith it may be fairly claimed that the scientific attitude is that of an undogmatic agnosticism. It would appear then that the church has been far too lenient in admitting into her theology, as she has recently done, such a thoroughly anti-Christian philosophy as absolute idealism. It has attempted to build a Christian superstructure upon a foundation which is essentially the religion of the Hindu Upanishads. Doubtless there is need of learning from the East, but how much of Oriental religion can profitably be assimilated is to be decided primarily in the realm of religion rather than in the realm of speculation. The pantheistic implications of this absolute monism are almost as objectionable religiously as the cosmic anarchy of absolute pluralism at the opposite extreme. Its reduction of sin to ignorance and of ignorance to unblameworthy immaturity is an intolerable affront to the moral consciousness. Its determinism gives rise to a soporific optimism which is a poor substitute for the dynamics of Christian faith. It is significant that when R. J. Campbell tried to popularize this conglomerate of Christianity and Hinduism, it was against the distinctly Hindu elements that the church made its most vigorous protest.

It is curious as well as instructive to note that idealism in a more or less absolutistic form has practically become a dogma among many of the more liberal ecclesiastics, just at the time when it seems to be losing its prestige in philosophy. Idealism

to-day is fighting for its life, and there are many who consider that it is being worsted in the fight. At any rate it is no longer true that every reputable philosopher is an idealist.

There is no pathway to absolute idealism save that of speculative dogmatism. Speculative idealism rests upon the indefensible dogma that what we know must be identical in nature with what we know with. It being observed that ideas are what we know with, it is concluded that ideas are the only things we know. But on the assumption of all thought, that we know reality, it follows that reality is made up entirely of ideas. So much for the dogma of idealism. Philosophical absolutism likewise is based upon a mere dogma, viz., the unproved and fantastic assumption that time is unreal. Now if time is unreal all distinction between the real and the possible disappears. On this basis, with the help of the modest assumption that knowledge is possible, what would otherwise be the merely regulative ideal of unlimited knowledge, possible where the time in which to learn is unlimited, becomes an eternally real and complete knowledge. This is the dogma of absolutism. Combined with the dogma of idealism it gives us the *magnum opus* of speculative dogmatism, viz., absolute idealism—the instrument with which it is proposed to transform Christianity into something essentially identical with the higher forms of Brahminism.

But although, as we have indicated, philosophy objects to the church's dogmatism where science alone has the right to say anything, and the church objects to the dogmatism of philosophy where only religion is entitled to speak, there are not wanting some signs of the coming reconciliation. Philosophy is becoming more scientific in spirit, more restrained and modest in its utterances on ultimate questions. Instead of speculative dogmatism there now appears the tendency to regard the various metaphysical theories, however fully they may be elaborated by speculation, as mere working hypotheses requiring verification in the experiences of life, instead of having the right to over-ride the facts of experience. Moreover, religion is now recognized as having a rightful place in normal human life, and this even by those philosophers who have not succeeded in framing a theory which would conserve its highest efficiency.

Religion on its part is manifesting an increasing interest in

rationality. Indeed it is perhaps not too much to say that the peculiar religious interest of the present day is coming to be the interest in rationality, the desire for reasonableness of religious belief. Protestantism has always been characterized by an interest in religious assurance, and this interest in rationality is the most modern form of the desire for religious assurance. It is instructive to compare it with the earlier interest. The Roman Church thought it unsafe to let men have too much assurance as to their future salvation. It was felt to be in the interest of morality and the authority of the church that men be kept in constant fear of perdition. But Luther could not rest in this uncertainty. What he wanted was to know assuredly that his sins were all forgiven and that eternal life was his. It was finally through a view of God in Christ, whose saving grace is appropriated in simple faith, that peace came to his soul. From that time on, justification by faith was the central doctrine of the gospel. But there were many who accepted the doctrine of justification by faith, and yet they were tormented by doubts and fears as to whether they themselves were in possession of the necessary saving faith. Calvin sought to escape this difficulty by laying the emphasis not upon human faith but upon divine grace as manifested in the election of those who are to be saved. Those whom God has chosen will have saving faith and are eternally safe. But the doubt was more insistent than ever. How was one to know that he was one of God's elect? Wesley sought to solve the problem by rejecting the Calvinistic doctrine and placing the emphasis upon inner experience, insisting upon the "Witness of the Spirit" as the true test of salvation. And yet this in turn often led to an unhealthy introspection and emphasis upon feeling, which tended to take attention away from the grace of God in Jesus Christ. All of these, however—Lutheran, Calvinist and Wesleyan—supported their threatened assurance by appealing to the promises of the Bible. This was their objective authority in place of the voice of the church. A Scriptural "Thus saith the Lord" was regarded as the soundest basis of religious assurance.

But with the progress of modern science and criticism, results were announced at variance not only with traditional beliefs but with the plain statements of the Scriptures. The hitherto unquestioned final authority now became the subject of question

and investigation. The former easy appeal to an infallible external authority being no longer possible, the religious doubt of the present has become radically different from that of the early Protestantism. It is not so much with reference to the salvation of the individual as it is with reference to the fundamentals of the Christian religion itself. There are many honest inquirers to whom the cherished beliefs of the Christian appear more or less unreasonable. They want to be believers while continuing to be thinkers and investigators. They desire a reasonable religious conviction. The eagerness of the response in the church and out of it, to the effort to rationalize the expression of Christian faith is profoundly significant, and the church that would be efficient cannot afford to ignore this manifest sign of the times. What was the secret of Henry Drummond's special success in dealing religiously with students but the fact that he sought to set forth the reasonableness of Christianity? Indeed may we not even say that the immense popularity of R. J. Campbell's teaching in certain quarters is due chiefly to the fact that he seeks to make reasonableness a test of religious truth? He has undoubtedly failed to do justice to the vital content of evangelical Christianity, but in so far as he seeks to commend the Christian religion to the rational judgment of men, he is endeavoring to meet the actual demands of the present situation.

But, some one may ask, are not free investigation and free thought dangerous? May not the interest in rationality degenerate into pure rationalism, in which what is vital ethically will be sacrificed to mere consistency with more or less arbitrary presuppositions? Yes, doubtless. There is danger in thinking, lest we fall into error. But it is dangerous also to live, lest we fall into sin; and yet it is surely better to live than not to live, to think than not to think! There is the possibility of living worthily and thinking sanely and truly. Indeed the real danger is on the other side. Because the religion of ancient Greece and Rome could not retain its hold upon the minds of the more enlightened, it first became the paganism of later days, i. e., the religion of the country as opposed to that of the towns, and then it vanished from the face of the earth. If Christianity cannot stand free investigation it is doomed to become first of all the

paganism of the future, the religion of the country districts, and then finally to disappear altogether.

How then can the church most effectively meet the situation described? Manifestly if peace is to be established an end must be made of the dogmatic encroachments of philosophy upon the rights of religion, and of the church upon the rights of thought and investigation. But a mere delimitation of territorial possessions, such as the Ritschlians recommend, cannot long remain sufficient. Nor will it do for each to set up a high protective tariff, so to speak, to prevent the use of the products of the other, for each has need of what the other can supply. There has been, it is true, more or less of undue discrimination, but retaliation is no remedy. Negotiations must be established, looking to the amicable settlement of differences, and ultimately to that unrestricted reciprocity, with its consequent increase of commerce back and forth, which is so eminently desirable.

The church in particular must assimilate more fully the results of recent investigation and thought. The pages of history show that, other things being equal, the church has been efficient in proportion as she has been able from time to time to appropriate and utilize contemporary thought without being carried away by it. The time was when gnosticism threatened the very existence of the church. But she boldly grappled with her intellectual problems, and after some centuries, having arrived at a practical solution of her questions, she was able in the schools to instruct the then child-races of Europe in the elements of Catholic faith and practice. With all the defects of scholasticism, there can be no doubt as to its great value to humanity as compared with the gnosticism which preceded it. It made philosophy useful in promoting what seemed to be the highest interests of the human spirit. The trouble was that in becoming the servant of life philosophy became the slave of the church. Faith was conserved at the expense of freedom. But this was largely the fault of the Catholic conception of faith and of the church. The problem confronting the modern Protestant church is how to conserve faith and freedom both. Modern philosophy is in large measure the gnosticism of to-day. What is needed is a movement related to philosophy and current thought somewhat as scholasticism was related to gnosticism, only the service rendered by philosophy must

be free and unconstrained. It must not be asked to perform any task in which it cannot retain its self-respect.

Here we have indicated what must be the function of theology to-day. If the church and modern thought are to be adjusted to each other with mutual satisfaction and benefit, it must be through a discipline that is at once philosophical and practical. Theology is the mediator between science and the church, interpreting to each the values of the other. To the scientist and the philosopher the theologian seems to be the spokesman of the church, and so he is; to the churchman the theologian seems the spokesman of philosophy and science, and he is this, too. This intermediate and mediating position he must occupy until the two sides have been brought into agreement, until the church and modern thought have each learned to appreciate and freely serve the other.

The first stage in bringing about this reciprocity between the church and modern thought is the reconciliation of philosophy and theology. What is needed is not primarily an interchange of results, of religious doctrines on the one hand and speculative theories on the other, but an agreement with respect to method; and it is desirable that philosophers should co-operate with theologians for the attainment of this end. There is nothing to hinder such co-operation, unless either the theologian is afraid to have his theology become philosophical, or the philosopher is unwilling to have his philosophy turn out to be theistic.

With respect to the procedure that should characterize this mediation a few general suggestions may be volunteered. In the first place philosophy must learn to recognize the relative independence and practical certainty of the essential postulates of vital religion. To have insisted upon this, even if in an extreme and one-sided fashion, was the imperishable merit of the Ritschlian theology. A sane and discriminating pragmatism should enable the philosopher to appreciate the truth-value of at least that minimum of theological content which is essential to that religion which, in its fundamentals, is necessary for the preservation of the sort of morality which, in turn, is indispensable to the highest type of human welfare. Thus understood, pragmatism is neither anti-scientific nor ultra-individualistic, and becomes a substitute for all dogmatism, both speculative and ecclesiastical.

But this first step is not the only one. The independence of religious value-judgments, or of the postulates of faith, is relative only, not absolute. As aspirants for place in a philosophical world-view they are to be regarded and used as working-hypotheses, capable of receiving further verification. It is true that there is in philosophy to-day a widely prevailing taboo on all religious phraseology. In so far as God has been used as a mere stop-gap in scientific and philosophical knowledge, the change is doubtless in the right direction. But philosophy cannot complete its world-view by means of descriptive science alone, and if it is not to be in its higher reaches mere uncontrolled speculation, it must needs take account of that religion which makes for the best human life. And religion on its part is interested not simply in the transcendent nor chiefly in the exceptional; it is interested in the same reality and the same experience which science undertakes to accurately describe and philosophy to comprehend.

The religious hypothesis, then, developed as fully by analogy and speculation as may be, should be seriously entertained by the systematic philosopher. The verification will consist in internal harmony, agreement with the facts of human experience, and not least, practical value in making for the highest type of human character and well-being. In this way not only will the theologian secure philosophical verification for his religious doctrine, but the philosopher will obtain practical verification for his metaphysical speculation. And if one might hazard a guess as to the character of that philosophy which will freely serve the theology which, through its service to ethical religion, makes most effectively for life abundant in the individual and society, one would say that it must issue somewhere between absolute pluralism and absolute monism and somewhere between absolute realism and absolute idealism; it will view reality as dynamic rather than static; it will substitute religious pragmatism for ecclesiastical dogmatism; it will recognize religious faith without weakening moral incentive; it will retain spiritual values without sacrificing common-sense. This much at least must be demanded and may be reasonably expected.

Once the reconciliation of philosophy and theology has been effected, there will remain the task of mediating between this philosophical theology or theistic philosophy and the non-scien-

tific religionist on the one hand and the non-religious scientist on the other. This task the would-be efficient church must undertake. It must not only have a trusty weapon; it must learn to use it. And here the question of the efficient church is largely the question of the efficient minister; in such matters it is the minister who must be the mediator. He should give the Christian community the benefit of the best thought of the day. Instead of the reticence of half-convinced conservatism or the indifference of easy-going liberalism, he should show ability and willingness to discuss religious and theological questions, especially with his young people, with the earnestness and frankness of a man who is sure of his ground, who knows what he believes, and why. Ideally perhaps every minister ought to be a theologian and every theologian a philosopher, but it does not follow that every minister must be an accomplished philosopher in order to be able to minister to that combination of intellectual and religious need which characterizes the modern doubter. It is imperative, however, that he should know religion when he sees it, that he be able to distinguish between ideas that are essential to Christian faith and those that are non-essential, that he know how to make moral obedience the organ of spiritual vision, and that he be in this way able to lead the morally earnest soul, however critical, into the fulness of Christian faith and experience. Instead of allowing the scientifically-minded man to become an unchurched agnostic, he must be able to minister to his needs. The church needs such men and they need the church; the efficient minister will bring the two together. And in leading his young people to adopt a positive and active Christian standpoint he will see to it that they do so with eyes open and head erect, facing man as well as God, ready to question and think and investigate as well as to feel and resolve and act. He who can do these things is the efficient minister, and only he can produce the efficient church.

REPORT OF THE CONFERENCE CONCERNING THE EFFICIENT CHURCH.

PURPOSE AND RESULTS.

THE plan of holding a Convocation was nothing original with Yale Divinity School. It has been tried successfully in a number of theological Seminaries. But it was a new enterprise in this School, and one that fully justified itself by its spirit and its results. The ministers of Connecticut were invited generally to share with the Divinity School these days of conference, and the response was significant. No less than 120 unconnected with the School were enrolled, of whom ninety-eight were from outside New Haven, while the actual attendance of pastors in active service was considerably larger than these figures indicate, as quite a number were present who were not entered upon the enrolment. The banquet on Monday evening, presided over by Secretary Stokes of the University, well expressed the spirit of fellowship characteristic of the whole occasion, and afforded opportunity for addresses of much more serious purport and content than those usually associated with "after-dinner" oratory. The devotional spirit which ran conspicuously through the whole conference, was stimulated by the noon-day meetings conducted by Professor Tweedy and Rev. Dr. Means, and had its crowning expression in the closing communion, led by the venerable and beloved ex-President Dwight.

The value of the Conference to the life of the School, no less than its worth to those who came from their active duties, was such that a similar gathering will undoubtedly become an annual feature of the academic year at Yale.

SUMMARIES OF ADDRESSES.

THE LYMAN BEECHER LECTURES.

THREE of the eight lectures by Dr. Jefferson on the Building of the Church formed the nucleus of the Conference. They were appropriately entitled: *The Church Building Idea in the New Testament; Building the Brotherhood; Building the Individual.* The constant emphasis was on the church as the center from which radiates all good influences. The preacher cannot

afford to dissipate his energy in miscellaneous social tasks. His first work is to create a brotherhood. It is not his business to preach to the world, but to the individual. In vision he must indeed be a collectivist, but in practice an individualist.

Incisive analysis, enriched by wealth of illustration and facile turning of phrase, revealed the world of thought and endeavor which Dr. Jefferson has been putting these many years into the building of his own great church.

The lectures will probably be published in book form in the near future.

LECTURE IN THE COURSE ON PASTORAL FUNCTIONS.

It is impossible to do justice in a summary to the splendid lecture by Rabbi Wise on The Church and Social Reforms. It will probably appear later, with others of the same course, in book form.

Throughout the address Rabbi Wise insisted upon the minister's assuming the function of Prophet in the public condemnation of political, social and industrial wrongs, illustrating his point by his own scathing arraignment of certain present-day iniquities.

He sharply criticized the prevalent demand for the preaching of the so-called "simple gospel," by which is meant entertaining discourses about Biblical events, places and personages in their ancient settings. Why preach about Nineveh when New York City is here, or about Babylon when Boston is at hand?

He also contended that the minister should go further than simply the laying down of principles. He maintained, against opinion to the contrary, that Jesus of Nazareth was such a Prophet. Referring to the act of cleansing the temple, he remarked that Jesus not only laid down the principle, but that he also laid on the lash.

THE RELATION OF THE EFFICIENT CHURCH TO PHILOSOPHY AND CURRENT THOUGHT.

ASSISTANT PROFESSOR HOCKING.

The paper by Professor Macintosh is printed in full, page 1.

There are three points of contact, said Professor Hocking, between the Church and current thought: doctrine, the psychology of religion, the theory of the church and its mission. We treat only the first, which is the foundation for the others. There can

be no transmission of religion without the medium of religious thought and idea. It is the first point in the efficiency of the church to seek and establish true doctrine. And the second point is this: that in doctrine the Church sets a goal for philosophy, not philosophy for the church. The church has independent sources of knowledge of God, she has original experience. She cannot abandon her claim to authority, even to infallibility, as over against the currents of independent speculation. If she cannot offer to the world assurance, her efficiency is gone.

Currents of thought in philosophy now and henceforth fall into two divisions: absolute idealism and its critics. Absolute idealism, the doctrine that everything in the world has a meaning, and that this meaning is understood by an all-knower, who is also an all-doer, sometimes regards its teaching as an equivalent of religious doctrine. Personal idealism, first of its contemporary critics, disputes this claim. It contends for the sacredness and genuine freedom of the person, for the personality of God and man, for the separation of God from the evil of the world. It is important to require of absolute idealism more clarity on these points. But personal idealism seems to minimize the dependence of man on God, and therewith to weaken a fundamental religious motive. This is not true of Realism, the latest of the critics of absolute idealism. Realism objects to the position that all is rational; that all can be taken up into spirit, or into idea. Man's life, intellectual and spiritual, depends on humble acceptance of data. Idealism tends to impoverish life by concentrating its view on what it can understand. The interest of the church in realism lies in this appreciation of experience, and especially in the value which realism attributes to the course of history as such. It will require of idealism more justice to the reality of time, and so to the historical character of religious truth.

The third of the contemporary critics is doubtless the most important for religion. This is Pragmatism. Pragmatism intends primarily to set up a criterion for truth, though many pragmatists go farther, giving new definitions of truth and entering upon the discovery of truth with their new apparatus. Pragmatism objects to the rigidity and finishedness of the Absolute, and to the tyranny and emptiness of final doctrines. It judges truth by its successful working, and inclines to think that truth is fluent like everything

else, since what works under one set of conditions may fail to work under another. This looseness is hardly acceptable to religious certainty; but pragmatism has helped religion by its hearty acknowledgment of the value of the effects of religious belief, and the implied truth of religious doctrines. If we define the "working" of an idea in terms, not of general welfare, but of spiritual dynamic, the pragmatic criterion of truth, in a negative form, may be of great service to religion. If we assume that whatever fails to maintain spiritual efficiency is somewhere false, we have an engine of investigation which may well incite to a reassessment of religious truth, and open the way to a new efficiency of the church.

The Relation of the Efficient Church to Sociology.

PROFESSOR FARNAM.

In order to be effective the minister should have a working knowledge of the present economic and social conditions and institutions. He is apt to fall into one of two extremes. He may hold that these matters do not concern those who are called to preach the gospel. This is an untenable position, for religion, if it is to live, must come into contact with the world and its needs. Or, he may be so impatient for reform that he will eagerly take up with some social short-cut such as socialism is supposed to be. In doing what he can for the advancement of society the minister would better avoid both extremes.

In order to increase the power of the church in the community the minister should make use of his capital—the history, traditions and institutions of the church; he should carefully organize the church so that it will be an effective machine; he should then seek to apply labor efficiently in the operation of this machine.

ASSISTANT PROFESSOR BAILEY.

The minister of to-day is called to be a leader not only of his church but also of his community. In order to be most efficient he should know both what his particular locality needs and also how these needs may be met in the most adequate way. Effective social progress depends upon a thorough knowledge of social conditions and forces, as well as upon right motives.

These are some of the problems which the ministers are called upon constantly to deal with. 1. The Immigrant. Vast numbers

are settling on the deserted New England farms; the social and moral life of these people must be directed largely by the rural minister. 2. The Workingman. The minister should give more attention to his problems, e. g., child labor; and he should do all in his power to lessen industrial friction, for industry needs peace more than anything else. The worst fault of the workingman is his abuse of leisure, which the minister can do much to overcome. 3. Charity. The Charity of the church should be organized. One should never give without investigating, lest loafers be encouraged by misplaced charity. Professor Bailey concluded by pointing out that the greatest gift to a community is the Divine gift of a new want. The minister should indeed strive to satisfy this want, but he should also endeavor to be ever creating deeper and nobler needs through the satisfaction of which he may lead the people onward and upward toward a more complete life.

THE RELATION OF THE EFFICIENT CHURCH TO BIBLICAL SCIENCE.

PROFESSOR PORTER.

The origin of the Christology of Paul is now studied as a problem in comparative religion.* It is held by many scholars that Paul already as a Jew believed in a heavenly, divine Christ, and that his conversion involved only the identification of this Christ with Jesus. To understand this identification and put the right value upon it we should start with Paul's experience of the complete sufficiency of Jesus for the religious needs of men. This could only express and vindicate itself by the affirmation that every other mediating agency between God and man was fulfilled in Christ. Christian faith must claim that Jesus interpreted and fulfilled the conceptions of Messiah, of angelic intercessor and helper, of the divine Spirit, of the Wisdom of God, of the heavenly man, of the incarnate, dying and rising god, of the divine Logos. The power of apostolic faith accounts for the bold application of such conceptions to Jesus, and only the power of the personality of Jesus can account for the faith. The ultimate fact is the creative and dominating character of Jesus himself. Now this achievement of Paul and the apostolic age involved

*See *Paul* by Wrede (Am. Unit. Asso. 1908); *Jesus or Paul* by A. Meyer and *Paul and Jesus* by J. Weiss (Harper Bros. 1909.)

dangers which we should avoid but had a greatness which we should emulate. Paul undertook to interpret the world in the light of Jesus Christ. This we also have the duty and right to undertake. But this does not mean that we should attempt a new Christology, making Jesus a problem and interpreting him in the light of our present view of the world. It means that we should regard him as the solution of our religious problem, and attempt to interpret our world in the light of his character, and to transform our world by the power and into the likeness of his spirit.

PROFESSOR BACON.

Professor Bacon took up the conditions of 'an efficient church' formulated by Professor Hocking, authority and infallibility, and showed that whereas the sphere of her 'infallibility' is necessarily restricted to that which in the moral consciousness of mankind is universally admitted to be the voice of God, the 'Thus saith the Lord' of the prophet, the 'categorical imperative' of Kant, the sphere of her 'authority' is wider. We speak with 'authority' when the testimony of our own religious consciousness is borne out by that of competent witnesses. The biblical writings considered as historical evidences of the religious life of the past afford this testimony, subject to the processes of criticism applicable to all historical documents.

Supplementing Professor Porter's explanation of the relation of the eternal Christ of Paul to the historic Jesus on the one side, and to current speculation on the divine element in man on the other, Professor Bacon briefly summarized the problems of current gospel criticism, as supremely concerned (1) with the portrait of the historical Jesus derivable from the two ultimate Synoptic sources, Mark and Q, whether his message was predominantly eschatological or religio-ethical; (2) with the representation of the eternal Christ of the Fourth Gospel; whether chiefly based on the Pauline interpretation of the eternal Christ, or derived from direct association with Jesus.

THE RELATION OF THE EFFICIENT CHURCH TO HISTORY.

PROFESSOR ABBOTT.

The most important intellectual movement for three centuries, said Professor Abbott, has been the rise of natural science. His-

tory has felt this movement as it earlier felt that of the Renaissance and still earlier that of Christianity, and has sought to enroll itself among the sciences. Beginning simply as a story, it was later enlisted in the service of the church and became a weapon of controversy or conversion. Its earlier spirit it began to regain with the rise of criticism during the Renaissance, but only within a century has its deeper purpose and more scientific spirit and method been fully brought out. At the same time its scope has been enlarged by auxiliary sciences. The doctrine of evolution especially has played a great part in altering its spirit. Concurrently its methods of investigation have been crystallized into a science. Again has arisen, in another form, the question of what it teaches regarding the development of society and man. Our present knowledge is not complete enough for us to draw any final or even satisfactory partial conclusions as to this. We are not yet ready for a philosophy of history. Nevertheless for us all it has many special lessons in the conduct of life. "It helps to understand the present by explaining the past, emancipates from slavish adherence to tradition and custom, corrects credulity and widens the intellectual horizon." It seeks to discover and implant the ideas of the course of human society and at the same time to bring to our knowledge those concrete lessons of man in the mass and the individual which are of immediate interest and importance. These aims adapt it to the needs of the church.

PROFESSOR WALKER.

Speaking of the field of Church History, Professor Walker emphasized three points. In regard to the early Church, he called attention to the great enlargement in recent years of our knowledge of the forces at work in the second and third centuries, and the gains which such patient studies, for example, as underlie Harnack's *Mission und Ausbreitung des Christentums,* have brought in showing the actual distribution of Christianity in that epoch, its method of advancement, and its modification by contact with the civilization of the ancient world.

Professor Walker discussed the view advanced by Troeltsch that the theology of the Reformation epoch was, in a number of its more important aspects, a continuation of mediaeval habits of thought rather than the inauguration of the modern age. The

real beginning of the modern age in theology the speaker would see in the general acceptance of the conception of the universe as a realm of law, rather than a field of arbitrary divine action; in the recognition of a basis of right in the natural constitution of man rather than in positive divine command alone; and in the valuation of humanity at its best as the expression of the divine, rather than its condemnation as wholly evil.

In conclusion, Professor Walker outlined the movement which had resulted in the separation of Church and State in France, and that known as "Modernism." With the latter he expressed much sympathy, but, without professing any skill in prophecy, he was disposed to doubt whether it would prove a permanent force of importance, so contrary is it to the historic genius of the Roman Church.

THE REDEMPTION OF OUR INHERITANCE.

SHERROD SOULE.

In communities where there is inventive genius and skilled labor the minister has a most delightful and advantageous field. Youth and vigor abound in manufacturing towns. The old and feeble are constantly eliminated by competition, and the birth rate is high. The minister gets in touch with many families through his service in baptizing children. This service opens up great opportunities for work among foreign families.

The Church in an industrial community has the advantage of good material support. Factory workers are thrifty but not stingy. Discipline and severe specialization in industry tend to prevent dissipation. The industrial mind is nimbler than the rural.

There is intense human interest in the life of factory workers. The family life is wholesome and altruism abounds. The minister will find generous and genuine comradeship in the factories.

The problem in these communities is to teach men how best to live together. There is no ministry greater than that of reconciling the sons of men to each other, for that is the way of reconciling men to God.

BOOK REVIEWS.

The Fourth Gospel in Research and Debate. A Series of Essays on Problems Concerning the Origin and Value of the Anonymous Writings Attributed to the Apostle John. By Professor Benjamin Wisner Bacon, D.D., LL. D. Moffat, Yard and Company, New York, 1910. Pp. 536. $4.00.

Is the Fourth Gospel to be regarded as an historical presentation of Jesus' life, written by an eye witness, or is it a post-apostolic interpretation of that life reflecting later experience of the risen Lord? Is it the beginning or the end of evangelic revelation? This is no mere question of authorship, it is a crucial problem in New Testament study. As those who have read Professor Bacon's many articles on the subject already know, he has decided for the latter position, but he has not done so without a reverent appreciation of the seriousness of the issue. It involves, he says, "a great challenge and a great responsibility." It means that the Fourth Gospel is no longer to be classed with the Synoptics but is rather to be judged from the same standpoint as the epistles of Paul. Its Christology does not rest upon the authoritative, personal testimony of Jesus, but answers in terms of second century thought the great question, "what significance for the human race has the person and career of Jesus?" Professor Bacon recognizes the inadequacy of a Christianity which is based merely upon the teachings of Jesus, "we must also contemplate him in his personality, a phenomenon of the life of God in man, of the life of man in God, having permanent significance for the race." This is what the Fourth Gospel does and in so doing it presents a challenge of the second century to the twentieth, that the same message be reinterpreted in terms of modern thought.

Defenders of the orthodox, traditional standpoint have relied largely on the supposed strength of the external evidence favoring Johannine authorship. Professor Bacon has analyzed the weakness of this evidence with convincing clearness. As he says, it is not a question of the early existence of this Gospel; that may be granted; but did it exist as an authoritative writing of the Apostle John? "The Johannine 'body of teaching' *was* in existence, *teste* Ignatius. The Johannine Epistles *were* in existence, *teste* Polycarp and Papias. The Revelation *was* treated as of apostolic Johannine authority, *teste* Papias and Justin. The Fourth Gospel *may* have been known in some form. It was not appealed to, nor even used like the Synoptics."

Professor Bacon is not satisfied with showing the weakness of th Johannine tradition; he presents an elaborate theory of how that tradition arose. This is pioneer constructive work, manifesting a fertile imagination and real insight into the spirit and life of second century Christianity. How much of the structure which he has erected will stand the test of further criticism is doubtful, but it will certainly be of the greatest suggestive value to all workers in this field. Only a brief sketch of the theory is here possible.

The Apostle John was martyred in Jerusalem at an early date. The legend of John's sojourn in Asia has its starting point "in the literary fiction by which the Ephesian editor of the Palestinian book of 'prophecy' sought to give it currency and canonicity among the churches of Asia." The book of "prophecy" is the present Revelation of John minus the first three chapters and 22:8-21. These are editorial additions made in Ephesus about 95 A. D. The substance of the Fourth Gospel was compiled by a Christian elder of Ephesus, not far from 110 A. D., who also wrote the three epistles, I, II, III John, commending it to its intended readers. Professor Bacon suggests that the author may have been the venerable teacher to whom Justin attributes his conversion. The purpose of the writer was to present the evangelic tradition in a way which would do justice to the Pauline teaching of the risen Christ who is Lord and Spirit. When the effort began to be made to give this anonymous Gospel a wider circulation, the need at once arose of finding for it some apostolic authority. Since Revelation had already in many quarters been accepted as written by the Apostle John at Patmos in Asia, it was natural to look to him as this authority. With this idea in mind and also with the desire to harmonize the Gospel to western Petrine tradition, the twenty-first chapter was added as an appendix and the whole Gospel was revised. The beloved disciple, originally an ideal figure modelled after Paul, was then definitely identified as the Apostle John. This occurred in Rome, about 150 A. D. In the battle for recognition which followed, Irenaeus was the great mediator, and most influential in maintaining the claims of the Asian gospel, epistles, and "prophecy." That this theory is presented with great scholarly skill cannot be questioned, but it remains to be decided whether it does full justice to the Johannine tradition.

Passing to the internal evidence, Professor Bacon tries to show that the Gospel's "precise details" and "corrections of the Synoptics" do not point to the recollections of an eye witness but reveal a non-historical theoretic purpose. The support which the great authority of Wellhausen

has recently given to the theory that the Fourth Gospel needs analyzing, must be a source of much satisfaction to one who like Professor Bacon has long championed such a view. That it has, at least, undergone revision is now becoming an accepted fact. One cannot help questioning, however, whether he has not over-emphasized the confusions and discordances of the Gospel and underestimated its homogeneity. The problem of a composite origin of the Gospel promises to be the storm center of discussion for some time to come.

Professor Bacon's book deserves a wide reading, not only among scholars—they will certainly read it—but among ministers. The time is coming, and very soon now, when the problem of the Fourth Gospel will have to be met without evasion. Professor Bacon may not have said the last word, but he has said an important word on the side which, while not the prevailing one in England and America, is surely gaining ground. The book is published in a very attractive form, and the semi-popular style should insure it a place in every minister's study.

GEORGE D. CASTOR, Berkeley, Cal.

Modern Belief in Immortality. By Newman Smyth, D.D. New York. Charles Scribner's Sons, 1910. Pp. 95. $.75.

The belief in immortality precedes modern science in human experience. It means more in the spiritual life and progress of the race. The limitation of physical science has been that in the enthusiasm of its discoveries it has so closed the material and forces of the universe as to exclude immortality. We have made a great deal of the service of science to theology, but here we see the debt being more than paid by the scientific theologian who thinks evolutionary ideas through and helps science to see itself in some of its deeper and larger aspects.

Dr. Smyth starts from the soul's sense of its own survival value. He shows how progressing science supports this conviction in its new conception of the soul as a center and source of energy. The question of immortality becomes, therefore, not whether the soul entity of the older thought can maintain its existence, but whether an integrated living energy can cease to be.

The writer shows how the soul shapes and uses matter in continuous embodiment. From these proved facts of continuity and embodiment he goes on to the greater fact of a continuing process of embodiment unbroken by death because involved in the very nature of life as life is revealed by science.

One excellence in the book is the naturalness and even unconsciousness with which its thought passes from the scientific to the spiritual, blending them into one as in the writer's mind science and spiritual truth make one seamless garment clothing the soul in immortality.

The book is compressed thought abounding in suggestion, and will repay many readings. It is as complete a statement in small compass of the rational and spiritual faith in immortality as has appeared.

R. C. DENISON.

The Christian Religion as a Healing Power. By Elwood Worcester, D.D., Ph.D., and Samuel McComb, M.A., D.D. Moffat, Yard & Company, New York, 1909. Pp. 130. $1.00.

As a supplement to *Religion and Medicine,* published in 1908, this book fills a much-felt want by its official exposition of the work and aims of the Emmanuel Movement. The first part consists of a brief review of the history of the Movement, a description of its methods, an outline of its unexpectedly broad results and a glance into the future, by Dr. Worcester. In Part II, Dr. McComb meets various theological and psychological objections to the Movement, compares it with other existing methods of psychotherapy, and goes more into the psychological basis and methods of the actual practice.

The extreme importance of the work is manifested by the tremendous demand for help, far in excess of the capacity of the church to supply. If there is one idea that the Emmanuel Movement has brought clearly before this generation it is that of the place that religion should occupy in the life of the individual as a healing and regenerating power.

MODERN RELIGIOUS PROBLEMS.

Dr. Ambrose White Vernon, General Editor. Houghton Mifflin Co., Boston and New York. Each volume, 12 mo., $.50 net. Professor Bacon's book *The Founding of the Church* was reviewed in our March issue. The six others now out are here noticed.

This excellent and tastefully prepared series of primers aims "to lay before the great body of intelligent people in the English-speaking world the precise results of that modern scholarship which is known to have modified the traditional conceptions of the Christian religion, so that men both within and without the churches may be able to understand . . . . and intelligently co-operate in the great practical problems with which the

churches are now confronted." It is represented on our table by two little volumes entitled respectively *The Gospel of Jesus the Son of God,* an interpretation for the modern man by Geo. W. Knox, D.D., of Union Theological Seminary (1909, pp. xx-119); and *The Earliest Sources for the Life of Jesus,* by F. C. Burkitt, M. A., D.D., of the University of Cambridge, England (1909, pp. 130).

The editor's introduction to the series is prefixed to Dr. Knox's contribution, and is most felicitously expressed. Dr. Knox's subject is so comprehensive that we are perhaps not justified in expecting concentration and succinctness of structure. His five chapters on "Religion and the Modern Man," "The Nature and Present State of Theology," "Is Christian Experience Uniform?" "Jesus the Messiah" and "The Son of God," exhibit the characteristic eloquence and beauty of style of the author, and are not lacking in depth of thought. One may query, however, whether five other subjects might not equally well have been chosen from Dr. Knox's well-stored mind to present certain aspects of our religion. Why should just these represent "The Gospel of Jesus?"

Professor Burkitt has attacked his subject with his accustomed precision and vigor. The reader is made to realize the immense importance of the results recently admitted on all sides to have been achieved in the study of the origin of the Gospels. Over and above the lucid exposition of "The Synoptic Problem" we have with due sense of proportion, two chapters on "The Gospel of Mark" and "Possible Sources of the Gospel of Mark" which between them occupy 54 out of the 124 pages of the book. This is as it should be. The historical enquirer after "the sources" has no weightier question to consider than that of the Markan outline of evangelic tradition. In many respects Professor Burkitt takes issue with the reviewer's opinions as expressed in his *Beginnings of Gospel Story,* kindly described as "the most scientific exposition in English of the anti-eschatological point of view." Professor Burkitt himself is a leading exponent of the "eschatological." In spite of differences mainly concerned with these opposed conceptions of the bearing of Jesus' effort and teaching, it is to be hoped that the agreement in many respects, and chiefly as regards the nature of the problem which really confronts the modern investigator of the evangelic sources, may stimulate both learned and unlearned to the task.

B. W. BACON.

Paul and Paulinism. By James Moffatt, D.D. 1910. Pp. 76.

Dr. Moffatt devotes one-third of his essay to the man and the remainder to his message. The treatment is thoroughly modern, but well-balanced and less extreme than that of some recent German writers, as Wrede. The author claims that we do not possess sufficient data for a psychological account of Paul's conversion. Paulinism is defined as the outcome of the apostle's attempt to think out for himself the relations of the Lord Jesus Christ, thought of as "the Spirit," to God, the Law, the universe, and the church.

D. C. Macintosh.

The Historical and Religious Value of the Fourth Gospel. By E. F. Scott, D.D. 1909. Pp. 83.

Professor Scott, now of Kingston, Canada, published in 1906 a book on *The Fourth Gospel, its Purpose and Theology,* which is perhaps the best informed and most judicious treatment of the religious and theological significance of this gospel which we have in English. The volume before us is such a compact and adequate summary of the same matter as we should expect from so competent a scholar. He gives up apostolic authorship, and freely accepts the symbolic and "spiritual" character of this history, in which facts are shaped into the image of truth. He points out the definitely polemic or apologetic aims of the writer and expounds his conception of Christ and the Christian experience. The greater part of the book is given to the themes, the Logos, the death of Christ, light and life, the eternal Christ; and no one can read these discriminating and yet sympathetic interpretations without realizing that historical criticism need not prevent one from gaining the religious values of this gospel, but may even open the way to a better appreciation of these values.

F. C. Porter.

Sin and Its Forgiveness. By William DeWitt Hyde. 1909. Pp. 116.

This little book by President Hyde is most timely and deserves to be widely read. It is not easy to do it justice in a brief review, for, while the detailed treatment of particular topics is suggestive and vital, some of the more general statements and definitions are too much under the influence of rather questionable philosophical presuppositions to be universally acceptable. For instance, is it psychologically correct to say that "in his inmost heart every man seeks good and loves God," or that "sin is

always the sacrifice of a greater good for the sake of a lesser good"? And when it is asserted that forgiveness is "kindness toward a person who has been doing something which we abhor," the statement is inadequate as a definition unless we are to hold that God does and man should forgive the sinner before repentance. The special strength of the book lies in its emphasis upon the social aspect of both sin and forgiveness. One of the best chapters is that entitled "Punishment as a Favor."

D. C. MACINTOSH.

The Church and Labor. By Charles Stelzle. 1910. Pp. 95.

This is little more than a suggestion of its subject. It is an accurate statement, however, of the attitude of labor towards the Christian Church, and of the attitude of the Church towards labor.

The author tells us frankly that the attitude of labor is not sympathetic and appreciative. The wage-earners, as a class, have lost interest in our Christian institutions. He tells us the reasons for this, and his diagnosis is correct.

The same thing is true regarding the attitude of the Church toward labor. It does not sympathize sufficiently with the people, and has not appreciated the worth of our industrial democracy.

Therefore, there has been more or less unconcern on both sides, if not actual antagonism.

Mr. Stelzle then gives a convincing statement of the ethical value of the labor movement. He believes it is so great, that at this point, the church and organized labor have much in common. He points out briefly and clearly the ways in which the two may be brought together, by their points of moral contact.

A wise and earnest leader reveals to us here, the platform of principles, upon which he has been so successfully pursuing his work. As an analysis of the situation, the book should be read by all thoughtful preachers and laymen. The author is frank and explicit without ever being hypercritical or abusive. It is a great call to the consideration of a question which is vital to the life of both of the elements mentioned in the subject of the book. Its optimism regarding the future is as striking as its diagnosis of the present unsatisfactory condition of things. It would be a good book for pastors to use in a class of laymen, for instruction and guidance on this great subject.

CHARLES S. MACFARLAND.

STUDIES IN THEOLOGY.

These handbooks have been written as aids to interpretation in Biblical Criticism, for the use of ministers, theological students and general readers. New York. Charles Scribner's Sons. 12 mo. Cloth. $.75. Four volumes are here reviewed.

Faith and its Psychology. By William Ralph Inge, D.D. 1910. Pp. x-248.

Dr. Inge, already well known in America, particularly through his *Christian Mysticism,* permits us in this new work to see somewhat precisely how his mind reacts toward several of the newer, and some of the older, types of theology. "Faith" is a sufficiently broad term to cover discussions of pragmatism, modernism, Ritschlianism, and even the three traditional arguments for the existence of God. Inge's own position, in a nutshell, is that faith is primarily an "instinct," "impulse," or "faculty" that impels us to seek God, but that this impulsion is an act (or response to an act?) of the creative Logos who was incarnate in Jesus. This view puts all external authority, that of the merely historic Christ included, into a secondary place. The Christian revelation is the whole movement in the life of humanity—the whole incarnation—of which Jesus is the central point, but the greater part of which is, for us, in the unknown future. Nevertheless, because the incarnation is one and all-inclusive, we may not, with some modernists, use the Christian history as a mere symbol, nor with the pragmatists and Ritschlians take mere value-judgments as all-sufficient. Though faith arises in a dim internal impulsion, it matures only as it intellectually and aesthetically assimilates nature and history as metaphysically real.

The learning that Inge brings to his discussion of the history of the term faith, and to his analysis of ecclesiastical and dogmatic movements is partly offset by a too summary polemic against the modern effort to demonstrate a practical, ethical basis for religion. He would refute pragmatism by assuming the very theory of knowledge against which pragmatism is a protest. To call Ritschlians and pragmatists "intellectual sceptics, but moral believers" is to attack conclusions rather than premises. Inge's difficulty is, in fact, even more fundamental than this. For he shows no sign of having considered the functional and genetic point of view in psychology, and he uses his own central concepts (instinct, pp. 42, 125; faculties, p. 230, note; experience, p. 57) in a manner altogether too loose and indefinite for a "psychology" of faith.

George A. Coe.

A Critical Introduction to the New Testament. By A. S. Peake, M.A., D.D. 1910. Pp. vii-242.

The title seems somewhat ambitious for this very modest little volume, whose author is distinguished rather for conservative good sense and reserve of judgment, than for independent research. In respect to the Pauline Epistles we find the South Galatian theory adopted, II Cor. x-xiii identified with the 'painful' letter, Ephesians treated as of doubtful authenticity and the Pastoral Epistles, as in their present form post Pauline.

The objections to the authenticity of I Peter are admitted to be very serious. James is post-apostolic, and Jude and II Peter, which borrows from it, belong to the same late period. Good sense and critical balance likewise characterize the author's treatment of the Synoptic problem, Luke-Acts is dated "not earlier than the reign of Domitian" (p. 133). The now generally admitted two document theory, in the form Q + Mark the basis independently of Matthew and Luke, is presented with clearness and force.

The author's conservatism is most apparent in his treatment of the Johannine writings. Here the apostolic authorship of the Gospel is defended at the cost of assigning Revelation to 'the presbyter.'

As a judicious and moderate statement of current critical opinion the book will serve a useful purpose. It does not attempt to advance the science.

B. W. BACON.

Revelation and Inspiration. By James Orr, M.A., D.D. 1909. Pp. 224.

From the point of view of a moderate conservative is here presented a very thorough, systematic and scholarly discussion of the themes named. The author believes that Biblical revelation and inspiration "can only be defended in connection with a more positive (i. e. conservative) view of the structure of the Bible than is at present prevalent." An abundance of quotations from liberal and conservative writers adds to the value of the book for reference as does a full index. As compared with such an attractive, forcible, and vital presentation as in Dr. Bowne's recent *Studies in Christianity* the style is rather dry and scholastic and the arguments a priori in spite of the author's measurably realized disavowal of such a method. A truer psychological insight and historical perspective would have enabled him to see that his plea for special revelation to the in-

dividual is consistent with a belief in ordinary human mental susceptibility to divine influences in heathen lands and modern times and would have saved him from explaining the theophanies of the Old Testament by the Logos of the Trinity as well as from making revelation practically co-extensive with Scripture traditionally understood.

R. G. Clapp.

Philosophy and Religion. By Hastings Rashdall, D.Litt., D.C.L. 1910.

Dr. Rashdall is a well-known English representative of personal idealism. From some others of the same school he differs in being a creationist. The present volume of lectures is intended to serve as an introduction to the philosophical way of conceiving the essentials of Christian faith. While more satisfactory theologically than absolute idealism, from which it represents a movement of dissent, this personal idealism is less coherent and thoroughgoing as a philosophy. The realism of common sense is rejected for a subjective type of idealism, on the ground that matter, as we know it, does not exist apart from mind. It sounds like a confession, although it is not intended as such, when the author says, "It is for the most part only by a considerable course of habituation extending over some years that a man succeeds in thinking himself into the idealistic view of the universe." The subjectivism is relieved to some extent by the introduction of the mind of God in which things can exist as ideas even when not so existing in the minds of men. Thus the necessity of divine help in order to get out of the more obvious difficulties of an unnecessary subjectivism is made a proof of the existence of God! When will philosophers learn to found theism upon religion instead of upon epistemology?

D. C. Macintosh.

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Volume VII, Number 1.

In the March issue appeared the program of the Conference on the Efficient Church, which is reported in this number. We regret that our space does not permit us to print the splendid addresses in full for the benefit of those who were unable to attend. An adequate outline of Dr. Beard's masterly lecture on "The Doctrine of the Grace of God" could not well be compressed into the available space, but we hope that the whole address may soon find its way into print. Professor Macintosh's paper is published complete, and the others are summarized, for the most part by their authors.

The Outlook.

The Yale Divinity Quarterly is a student publication, financed by means of subscriptions and advertisements. Its policy, as indicated by the "constitution" of the paper, is to act as a mediator between the School and its friends and alumni. To this end the new board will continue to publish such essays or addresses as will show the alumni our intellectual status; such school notes as will portray the drift of our social life; reviews of recent books; alumni notes; and such editorials as may serve to unite all interests or call attention to possible ways of increasing our mutual efficiency. We are so bold as to desire the magazine to progress

beyond even the high standard set by the retiring board, but this progress will depend not on our ability but on the increasingly active interest of all friends of the School.

FINANCIAL STATEMENT.

April 22, 1909 to April 22, 1910.

RECEIPTS.		DISBURSEMENTS.	
Cash on hand	$ .98	C. G. Whaples & Co.	$320.91
Subscriptions	276.51	P. O. Rent and Deposit	7.00
Advertisements	163.27	Advertising	34.00
Stamps	4.10	Stamps	18.76
Extra copies	9.95	Printing and Incidentals	28.89
		Total	$409.56
		Cash on hand	45.25
Totals	$454.81		$454.81

ASSETS.		LIABILITIES.	
Cash on hand	$ 45.25	C. G. Whaples	$ 55.15
Cash advertisements	24.00	Surplus	40.10
Trade advertisements	26.00		
Totals	$ 95.25		$ 95.25

COMMENCEMENT FEATURES.

The Alumni will meet in Marquand Chapel, Monday, May 30, at 2 P. M. to discuss the topic, "The Religious Value of the Doctrine of the Immanence of God." The speakers will be: Rev. John W. Rice, '95, *The Biblical Aspects;* Professor Frank S. Hoffman, '80, *The Christian Doctrine as Distinct from Pantheism;* Rev. Gerald H. Beard, '90, *Its Religious and Ethical Value.* The Anniversary Address, Monday evening, will be given by Rev. Raymond Calkins. At the Graduating Exercises, to be held in Battell Chapel on Tuesday, May 31, at 11:30 A. M., the Senior speakers will be E. D. Harvey, H. H. Lindeman, P. B. Whitehead and M. F. Wittler.

SCHOOL NOTES.

THE SENIOR CLASS.

The class of 1910 is about to change the scene of its operations. We deeply regret the loss of the companionship of these men, but we are glad that they are yet part of our school, and we hope to continue intimate relations with them. The seminary has reason to be proud of their prospective work.

Two Seniors go to the mission field in China, and two (with two alumni) to the field in Montana. Sixteen are to preach, one will teach, and eight will pursue graduate study at home or abroad.

The Dwight Fellowship for one year of graduate study has been awarded to Robert E. Chandler. Philip B. Whitehead has been appointed to a fellowship in Early Christian Art and Archæology at the American School of Classical Studies in Rome.

A unique example of progress toward church unity is the recent ordination of Edwin D. Harvey, '10, at the College Church, by a council of clergymen from five denominations.

The Senior Class had a Supper in Dwight Hall, Monday evening, April 25,—nineteen men, with Professor Curtis and Professor Porter as guests. H. H. Lindeman presided; there were some informal toasts, and every man told of his thoughts and prospects for the future. John M. Deyo, of New Haven, was elected Secretary of the Class.

MISCELLANEOUS.

In the death of David Wilder, '10, on May 7, the School mourns the loss of a loyal friend and fellow-student and its sympathy goes out to his family in their sad bereavement.

On Wednesday, April 20, the Student Volunteer Band elected E. R. Walton, '11, Leader, and W. B. Kline, '12, Secretary. After a year's study in Europe E. D. Harvey goes to Yale in China. R. E. Chandler will also study in Europe on his way to Pekin. H. S. Martin, '09, will sail for China in September. He hopes to make a scientific study of the Chinese language with a view to determining the best methods for its acquisition by a westerner. E. J. Simonds expects to sail for India in September.

The Y. M. C. A. officers for the ensuing year are: President, E. R. Walton, '11; Vice-President, H. M. Bartlett, '12; Treasurer, W. B. Kline, '12.

The annual Middler Reception was held on April 8. About one hundred guests were present to enjoy the musical program and the general hospitality of the Middle Class. The Trowbridge Library was decorated with oriental rugs and hangings, palms and cut flowers; the Lowell Mason Room, with college banners. A happy combination of formality and informality made the occasion a demonstration of what can be done to make social 'Receptions' attractive.

The hypnotic influence of new uniforms together with the skill of the players have been the means of twice preventing the defeat of the baseball team so far this season. Union Seminary and Sigma Xi could not stand the combination, but Hartford rolled up a large score in their favor in the first of the two games with us.

ALUMNI NOTES.

DEATHS.

1848—The funeral of Rev. John Parsons was conducted by Dr. Vernon on April 3. Mr. Parsons retired from active ministry in 1873.

1873—Rev. Arthur T. Reed died on March 24, after a ministry of thirty-six years.

RESIGNATIONS.

1869—Rev. Robert C. Bell, Granbury, Mass.

1874—Rev. Stephen H. Robinson, Dunbarton, N. H.

1877—Rev. Henry T. Sell, Fort Wayne, Ind., retires June 1.

1892—Rev. Emery C. Bradford, East Weymouth, Mass. Mr. Bradford will become superintendent of the Clapp Memorial Association.

1896—Rev. John H. Kimball, San Mateo, Cal.

CALLS.

The following calls have been received:

1870—Rev. James P. Hoyt, St. Petersburg, Fla., recently declined a call to New Smyrna, Fla. Mr. Hoyt will soon retire from the ministry.

1879—Rev. Edwin C. Oakley, Oregon City, Ore., to San Mateo, Cal.

1905—Rev. Albert R. Brown, Hutchinson, Minn., to Loraine, O.

The following calls have been accepted:

1885—Rev. Jeremiah C. Cromer, Wellington, O., to Vermillion, S. D.

1893—Rev. Albert P. Davis, to Pomona, Cal.

1894—Rev. Charles S. Haynes, Nashua, N. H., to Hill, N. H., for one year.

1896—Rev. John Deans, to Friendship, Wis., and out stations.

1899—Rev. David Y. Moore, Odell, Ill., to Glenwood, Minn.

1909—Rev. W. I. Maurer, Bridgeport, Conn., to Utica, N. Y.

GENERAL.

1891—Rev. Chester M. Clark is teaching at Fairmont College, Wichita, Kan.

1891—Rev. D. A. Hudson has left North Chelmsford, Mass., for a pastorate in Westbrook, Me. Mr. Hudson received a purse of gold from his parishioners and another from a Roman Catholic priest, in appreciation of his services to the people of North Chelmsford.

1899—On Febuary 28 a son was born to Rev. and Mrs. Albert C. Jones of Mystic, Conn.

1900—Rev. Clement G. Clark, Minneapolis, Minn., is, at the request of the students, holding week-day classes in religious instruction in the State University.

1903—On April 28, a son was born to Rev. and Mrs. R. G. Clapp of New Haven.

1908—Rev. William A. Shelton, Fredrich, Okla., recently dedicated a new church. Mr. Shelton has done a remarkable work in subduing a large lawless element in Fredrich.

1909—Walter L. Ferris was ordained on May 5, and installed as pastor of the Congregational Church, Whitneyville, Conn.

1909—On May 11, T. B. Powell was married to Miss Dorothea Saunders of New Haven.

VOICE

GEORGE CHADWICK STOCK

TEACHERS in schools and colleges have to submit to years of the most exacting training in everything pertaining to their special line of work before receiving an appointment. But the voice, without which they would be helpless, receives little or no attention. It should not be so. The voice, with its wonderful inherent possibilities, is allowed to shift for itself, instead of receiving development corresponding, in some degree at least, to that which has been given to the mind. Vocal culture in its larger sense probably does not belong in the normal or public school curriculum, but the development of the speaking voice should receive the attention it merits. Vocal culture in its larger sense is an art, and can only be profitable to those artistically inclined, hence, probably, only few would benefit by such a course. Development of the speaking voice, however, can be applied with equal profit to all, therefore it would fill a long felt want in all educational institutions if such a course were inaugurated. This truth should be particularly patent to teachers.

Development of the speaking voice must not be confused with vocal culture. Vocal culture implies the highest type of voice development, which is the art of singing. It takes many years of earnest work and study to become an artistic singer. Development of the speaking voice on the other hand is a comparatively simple undertaking, for speech sounds do not cover on an average more than three or four tones in pitch. Besides, very little sustainment of vocal sound is required. In singing, the artist must have perfect mastery over from two to three octaves of tones. As tones go higher, so do they also intrinsically grow more difficult to produce simply in themselves alone. But when words, intervals, time, rhythm, phrasing, long periods of sustainment and an infinite variety of dramatic utterance are added, then one begins to realize what the study of singing involves.

A speaking voice well developed enables the possessor to withstand the stress of its constant use without having to suffer from inconvenience of a tired-out throat. But voices that are wrongly used not only tire the throat, but affect disastrously the whole nervous system. The immediate result is vocal exhaustion; the aftermath is worry and unhappiness. Voices that are wrongly used invariably suffer in quality and frequently become shrill and strained, a condition equally unpleasant to listener and speaker. There can be no question about the attractiveness of a rich and well-modulated voice, and teachers who possess this valuable vocal asset are invariably the more successful. There are teachers who have naturally strong and well-placed voices, but the majority have not. To these I would say that proper placement and development of the speaking voice transforms a situation tormenting to body and soul into one of positive delight.

There is a crying need throughout our country for clear articulation and choice pronouncement of our modern tongue. But there will be little improvement until the study and development of the speaking voice is included among the courses in our public schools. Articulation has to do with the faithful reproduction of the exterior form of the word. Everything else is passed over to the pronunciation for performance. Pronunciation is that which impregnates the word with emotion. In other words the business of articulation is to furnish the form or the intellectual element. Articulation gives distinctness; pronunciation artistic and eloquent utterance. Fine articulation and pronouncement are always associated with fine development of the speech organs. There is no language spoken that is so diverse in form, so rich in phonetics, so capable of revealing the exhaustless treasures of tone within us as the English. The very consonants that so plague us to master have within themselves elements, which, thoroughly understood and properly employed make them factors of the deepest significance in vocal expression. It is this very consonantal situation which makes it imperative that we should improve our vocal resources. The study of the speaking voice necessarily includes the study of breathing in its relationship to vocal sound. Many of the consonantal sounds such as F., S., H., Wh., Th., Sh., cause considerable waste of breath. At the instant of articulating one of these consonantal

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sounds the voice-producing mechanism, the vocal cords, is out of correct adjustment for producing a pure tone. A speaker or singer who understands the relationship of breath to tone uses his breath economically and is therefore able to avoid carrying this waste of breath and incorrect adjustment of the vocal cords into the vowels upon which sustained vocal sound always rests. In other words, he is able to articulate the consonantal sounds quickly and clearly and dwell on the pronunciation with his purest vocal tone. He can do this because he has learned how to make the lungs and the vocal organs work together in harmony.

Voices practically never tire when properly trained.

Natural voices are not necessarily voices that are correctly produced. Unquestionably every voice can be improved. Women's voices particularly should receive careful training. By nature they are rather thin and white and these tonal characteristics are apt to increase rather than diminish with age. Voice cultivation beginning on strict fundamental lines enriches the quality; then temperament added to this develops color, melody and inflection. These are the essential elements in speech which should be encouraged from early childhood, so that their influence will extend along down the years, ultimately becoming permanent in the man.

For the encouragement of those whose voices are weak, I wish to say that a few months of thorough vocal study would bring about decided improvement in the strength and durability of the vocal organs, thus relieving a situation which cannot be other than one of continued anxiety and wretchedness. Development of the voice and a rich, round and elegant English are so closely allied that they are dependent one upon the other. However excellent then the courses may be that are prescribed in the schools to induce correct speech among students, they fail of the best results because the voice proper is given no specific training. The Rev. Newell Dwight Hillis, of New York, is author of the statement that "there is not a seminary in the country where the students are taught perfect mastery of the voice." Mr. Hillis is right.

Singers everywhere are criticized because they do not articulate their words clearly, the reason for this is self-evident: the neglect they suffered at the hands of their early educators. The later in life voice culture begins, the more doubtful will be the results. Students who are now in our normal training schools should have included in their studies the development of the speech organs in order that they may be able to properly direct the children of the present day in the use of their voices.

There is no sound in nature which is so potent a factor in influencing our daily lives as the human voice. When the voice is used in the best possible manner and has been trained to reflect in its tone the best there is within us, it becomes one of the strongest elements in the onward and upward trend of civilization; for under such conditions of employment it voices the soul and who can say that the voice of the soul is not the voice of God?

This article has fallen short of its purpose if it has failed to show that development of the voice aims at something more than the attainment of merely an æsthetic accomplishment. Development of the voice when undertaken on the broadest possible lines and understood in all its relations to life, health and happiness becomes a matter of profound significance and of far-reaching benefit to all humanity.

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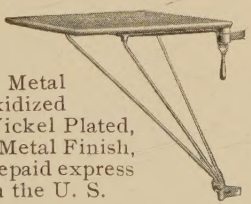

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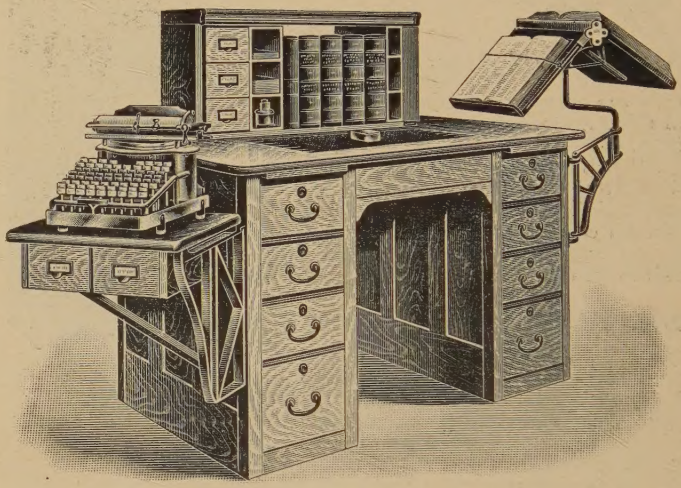

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